THE COMMUNICANT Instructed,

How to EXAMINE Himself in some Necessary

INTERROGATIVES,

For Worthy Receiving of the

LORDS SUPPER.

Multa scienda nesciuntur; aut sciendi incuria, aut discendi verecundia, aut inquirendi desidia.

London, Printed, and are to be sold by *R. Pawlett* at the *Bible* in *Chancery-lane*, and *Edward Pawlett* Book-seller in *Grantham*. 1668.

To my Beloved Parishioners, the Inhabitants of the Town of *Barkston*, near *Grantham* in *Lincolnshire*.

THE *grand importance of that All-concerning Duty of Self-examination is fairly pleadable*

upon these three Arguments.

First, *The Apostolical Canon (Let a man examine himself,* &c.)

Secondly, *The great Benefit of Self-knowledge.*

Thirdly, *The damning mischief of Self-ignorance.*

Nor

Nor could I ever yet be convinced, that any adult Person, can Live, or Dye, with true peace, or solid comfort, that doth not know, what is his standing Condition towards God; whether he be in a state of Nature, or Grace; in Christ, in Co-

Covenant, or not.

Hereby a Man is priviledged above a Beast, that he is able to reflect upon, and and judge of, his Thoughts, Words, Actions, Condition, whether Good, or Evil: And to neglect this, is to be below Men, and argues

hor-

horrible Stupidity, as if insensible of approaching Death and Judgement.

But when I considered, how previously Necessary this Self-reflection is, to the due and acceptable Participation of that too much prostituted, and too often

profaned-Ordinance of the Lords Supper; *by the raſh Intruſions, and deſperate Adventures of Ignorant, Scandalous and Unregenerate Perſons; and the great want of ſufficient means (at leaſt in my own Congregation) to obviate theſe Evils;*

Evils; I therefore thought good to recommend unto You (my beloved Flock) This Epitomized Transcript, Collected out of a Book of the same Subject, Publish'd by Mr. Francis Roberts, *a pious, judicious, and grave Divine.*

Which

Which I here present (not chiefly to the wealthier sort of you, who have money to buy, and sufficient leasure to read the larger Treatise; but) to the poor Housholders (that have scarce money enough to buy bread) and Servants that want such Vacations

tions as ſome others have, wherein to receive more ample ſatisfaction in theſe Soul-concerns.

I confeſs, when I firſt preſs'd theſe Grapes, I deſigned the Liquor for my own private Family; but was afterwards perſwaded to broach,

and

and publish it, to refresh the bowels of my poor Neighbours, that they might be more rich in spiritual understanding: Eat then, O Friends, and Drink abundantly, O Beloved.

My Heart's Desire is, that ye may be so Prepared before each

each Supper of the Lord, that the great Maſter of the Feaſt may judge you worthy, and bid you welcome: And that ye may not (at the laſt and great Day) be found guilty of the Body and Blood of the Lord, but clothed with his righteouſ-

neſs, and at length admitted Tablers with Abraham, Iſaac, *and* Jacob, *and the reſt of that Royal Society in the* New Jeruſalem (*your Fathers Kingdome;*) *where you may expect to drink your fill, of a freſh broach, more rich and pleaſant, than*

than the blood of the Grape, and that Jesus (in person) will bear you company. Matth. 26. 29.

I shall conclude with this Necessary Advice: When you read this Book (and I hope you will often, especially before you approach the Lords

Table) *let me intreat you* (*as ever you would enjoy the blessing and comfort of worthy*; *and avoid the guilt of the Lords Blood, and danger of unworthy receiving*) *to sequester and separate your selves, even your Thoughts, from the Employments, yea*

Things

Things of the World; (*that when you are moſt alone, you may beſt commune with your own hearts,* (*which is the Deſign of this Book*)

And to ſet your ſelves, as in the preſence of the All-ſeeing, Heart-ſearching, All-knowing

ing God; and then let your Hearts and Consciences answer unfeignedly to these following Queries; and know assuredly, that as you stand, or fall, before the Tribunal of your own Consciences, & Gods Word, in these Inquiryes, *in this World;*

World; you are like to ſtand, or fall, before Gods Judgement Seat hereafter.

And that God would guide you, to bring in an impartial Verdict, and to make a true Return of your ſelves unto your ſelves, that you may

not be deceived to all Eternity, is the Prayer of,

An Unworthy Servant of Chriſts, and of your Souls,

THO. TROTT.

CHAP.

Chap. I.

Of Inquiryes to be made, concerning the Right, that each one hath to the Lords Supper.

HAve I only an *Outward Right*, by a visible formal Profession? Have

Have I not also an *Inward Right*, by an actual Interest in the Covenant of Grace? (*viz.*)

1. Have I been taught to *know the Lord*, his mind and will; and that so *effectually*, as that I am brought to Christ to believe on him? 2. Is

2. Is the Law and Covenant of God *written in my Heart*? (*i. e.*)

Are my *Heart* and *Inward Parts conformable* to the Law of God?

Is there a *Newneſs* in my Heart and Spirit; New *Qualities*; Mind, Me-

Memory, Conſcience, Will, Affections, Grief for Sinne, Deſires of Grace, Love of God, of Chriſt, of his Members, Joy; are *all new?* Is the whole man *a new creature?*

Is there a *ſpiritual ſoftneſs and tenderneſs*

derneſs in my Heart? Is 't quickly *wounded?* Doth it eaſily *melt* for ſin?

Is my Heart obedient to Gods will with *delight?*

Are there *all* or *any* of theſe Signs in me of Gods Law *written in my Heart?*

3. Have I a *Covenant-Relation* unto, a Covenant-Intereſt in God, and God in me? (*i. e.*) Am I wholly *given up to God*; my *Tongue* to *praiſe* him, my *Hands* to *do* his will, my *Feet* to *walk* in his paths, my *Mind* to *know* him,

him, my *Will* to *obey* him, my *Memory* to *retain* him, my *Heart* to *desire* and *love* him; are they *all* his?

4. Are my *Iniquities forgiven* and *forgotten* of God? (*i. e*)

Have I sincerely *confessed*, *bewailed*,

and *forſaken* my Sins?

Is my Heart *calmed and quieted* through Faith in Chriſt, ſo that I am thereby *at peace with God?*

Is my Heart *inflamed* with the *Love of Chriſt*, (through whom my

my ſins are pardoned?)

Am I earneſt with God for *aſſurance of pardon*, *purity* of heart, *ſtabliſhment* in the wayes of grace, for the time to come?

Is my Spirit, and *all* within me, ſingularly enlarged *to bleſs*

bleſs God for pardon?

5. Is the *Fear of God* ſo implanted in my Heart, as that I *depart not from him?*

Have I *all* or *any* of theſe Evidences *of my actual Intereſt in the Covenant of Grace*, and (conſe-

sequently) of my *Inward Right* to the Lords Supper?

Chap. II.

Of Inquiryes to be made, touching the Need each one hath of the Lords Supper.

HAve I not great *Need* often to nouriſh, ſtrengthen, and com-

comfort my *Inward man*, with all the *Graces*, and *Spiritual abilities* thereof?

Have I not great *Need* to have the Pardon of my Sins *often testified* to me, and my apprehension and assurance thereof *confirmed*?

Have

Have I not *Need* to have the freſh *Memory of Chriſt, and of his Death for Sinners*, perpetuated to me?

Have I not great *Need* to maintain ſpiritual *Communion with Jeſus Chriſt, and him crucified?*

Have I not great *Need*

Need to confirm and increase spiritual *Union and Communion with the Saints and Members of Jesus Christ?*

CHAP.

Chap. III

Of Inquiryes to be made, touching each ones preſent Fitneſs for the Lo d. Supper, in point of Knowledge.

HAve I a competent *Knowledge.* 1. *Of God?* That he *Is*; is *One*; Sub-

Subsisting in *Three distinct Persons*, a most pure invisible *Spirit*, all-sufficient, immutable, infinite; as the living, most wise God; of most perfect Will; most true, good, just, holy, powerfull, perfect, excellent, blessed, glorious?

2. Do *I Know my Self*, what *I was*, *Before the Fall*, viz. Innocent, upright, bearing Gods Image in Knowledge, Righteousness, and Holiness, in a Covenant-State, having Freedome of Will to perform the Conditions

ditions of the Covenant; and having Communion with God? And what I am *Since the Fall*, as not only having *lost* all this Happiness; but in being under the *Guilt* of *Adam's first Sinne*, *drowned in Original corruption*, *prone* to

all *Actual Sin*, lyable to all the *Miſeries*, both *in this Life*, and *that in the World to come*: And what *I ſhould and may be* (*in Chriſt*;) That *I ſhould be* penitent, ſelf-denying, believing, obedient, ſober, righteous, godly in all man-

manner of converſation, in all good conſcience, with all circumſpection and perſeverance: That *I may be* Adopted, Juſtified, Sanctified; admitted to Communion with God; poſſeſs all the Promiſes of the Life that *now is*, and that which

which *is to come*; have all things *mine*, and co-working together for my good?

Do *I Know Jesus Christ*; *as* the only true Mediator, God-man; taking upon him the *Office* of a Mediator betwixt God and man,

man, in order to the Salvation of his Elect: And as executing the Office of a *Prophet*, to reveal unto them, by his Word and Spirit, the will of God for their Salvation: And of a *Priest*, *in offering up* of *Himself a Sacrifice* to

Divine Justice, to Reconcile them to God; and in making continual Intercession for them: And of a *King*, by calling them effectually, governing them visibly and invisibly, recompencing their *obedience* with gracious re-

rewards, and their *failings* with fatherly *chastisements*; *supporting* them under *all their Tryals*, *Afflictions*, *Persecutions*; *over-powering* and *ordering all* (even the worst, and most unlikely) Occurents, for his own glory, and his peoples

ples good; *reſtraining*, *ſubduing* all *his* and *their* enemies; *judging*, and juſtly *rewarding* all men and Angels at the great Day. As an abſolutely *all-ſufficient Mediator*; yet ſaving *none*, but *thoſe* to whom he is *actually applyed*: As

the *Substance* of *all the Sacraments*, both of the Old and New Testament.

DO I *Know the New Covenant*, as a *Covenant* of *Reconciliation* between *God and me a sinner*, upon terms of Faith, and New obedience: As made with

with a *Mediator Jesus Christ*, to perform as a *Surety*, in the stead of all the Elect, for their Salvation: As the *same* (*in substance*) *with the* Old Covenant under the Law, (*viz.*) from the *first Promise of the seed of the Woman*, till

till Chriſts Incarnation: As *differing* from it only in *Circumſtances*, *and manner of adminiſtration*; being more *clear*, (without Types and Shaddows) ſpiritual, perfect, pleaſant, unlimited, extending both to *Jews*

and *Gentiles*: As giving *assurance* (*to them* (and *none else*) *that embrace it*) of all Covenant blessings and priviledges?

Do I *Know the Lords Supper*, as part of Gods *Instituted Worship*? As a *Token, Pledge, or Seal*

Seal of the Covenant of Grace: As *Repreſenting* Jeſus Chriſt, and him Crucified: As having *two Parts*, (*viz.*) the *Outward Signs*, Bread and Wine, with the *Actions* thereunto belonging: The *Inward Myſteries*,

ſignified by thoſe ſigns, and Sacramental actions; the *nouriſhing*, *cleanſing*, *enriching* of my *Soul* by the Death of Chriſt?

Have I a competent *Knowledge of the Sacramental Union* betwixt the Signs and things ſig-

ſignified, *founded in Chriſts Inſtitution*; ſo that if I *truly receive the Sign* (according to Chriſts Inſtitution) I receive alſo the *thing ſignified?*

Have I a competent *Knowledge of the Ends of the Lords Supper*, (viz)

To

To be a *Memorial* of Christs *Death*, for my ſpirituall nouriſhment, ſtrength, growth in Grace; to *confirm* and *apply* to me the New Teſtament, (*i.e.*) all the Promiſes, comforts, benefits, priviledges thereof; to *ſeal* a Par-

Pardon to me; to *ratifie* and *increase my Communion with Jesus Christ*; and to *testifie my Love to*, and *Communion with the Saints?*

Is this Knowledge *sanctified to me?* Is it an *Experimental*, *Heart-humbling*, *communi-*

cative, (for others edification) *growing*, *affectionate*, *spiritualized*, *pure*, *obediential* Knowledge?

CHAP.

CHAP. IV.

Of Inquiryes to be made, touching present Fitness (for the Lords Supper) in point of Faith.

HAve I *Faith*, to qualifie aright my Person & Actions; whereby to

to *discern* the Lords Body, and other Sacramental Mysteries in the Lords Supper; and to *apply* Sacramental Mysteries discern'd, (*viz.*) *Christ*, and *all his Benefits*; and to enable me to walk becoming my Relation and Engagement? Is

Is it not a *meer Hiſtoricall* Faith which I have; *an aſſent* unto the Scripture as *true*?

Is it not *an Imaginary* Faith, without *Scripture-ground*?

Is it a *true*, *ſaving*, *juſtifying* Faith; not only *know-*

knowing, and *assenting* to the *truth* of Scripture concerning Christ; but *accepting him* upon his own terms (of *self-denyall*, *bearing the Cross*, and *following him*) for Salvation?

Doth it *soften* and *melt* my Heart, in presenting Christ

cru-

crucified for me?

Doth it *purifie my Heart*, (not my Actions and Affections only?)

Doth it make me *sincerely obedient*, and *fruitfull* in good works?

Doth it *loosen* and *unglue* my Heart from the

World, and all earthly felicities?

Is it a *quickning* & *enlivening* Grace in me?

Is it attended with a *ſenſe* of my own *infirmities*; often *doubtings*; with a Spirit of *Prayer*, and with Divine *Peace*?

Is

Is it *puiſſant*, and *victorious* over ſpiritual enemies? Doth it conquer the *ſmiles* and *frowns* of the World, the Fleſh, and the Devil?

Doth it *uphold me from fainting*, under the heavieſt preſſures, and extre-

mities of trouble?

Is it daily *growing*, and constantly *persevering*?

CHAP.

Chap. V.

Of Inquiryes to be made, touching preſent Fitneſs (for the Lords Supper) in point of Repentance.

HAve I *Repentance*, whereby the *leaven of ſin* may be purged out, before

before *I* keep the Feaſt of the Chriſtian Paſſover? *i e.*

Am *I convinced*; having a thorow *ſight*, and true *ſenſe of ſin*, the *ſinfull*, *odious*, *miſchievous*, and *dangerous* Nature of it?

Am *I contrite* and *ſorrowful?* Is my

my Heart *broken*, *prick'd*, and *rent* with grief?

Is my *Heart changed*, from the *state* and *power* of Sin, to be under the *power* of God, in a *state of Grace?*

Is my *Life changed*, from the *acts* of

Sin, and brought under the *Rule* of Gods Word?

CHAP.

CHAP. VI.

Of Inquiryes to be made, touching presẽt Fitnes's (for the Lords Supper) in point of New Obedience.

CAn I approve my Heart to God in point of *New-obedience*, and *con-*

conformity to his holy Will? (*i e.*)

Is my Obedience *conscientious*? Doth it arise from a *conscientious respect* to Gods Commands?

Is my Obedience *cordial*, *affectionate*, flowing from the inward frame of the Soul? Is my Heart *wil-*

willing and *forward to all* duties? Is it *chearful, hearty?* Am *I grieved at my own* and *other mens disobedience?*

Doth my Obedience *transform and change me*, from Sin to Holiness?

Is my Obedience *fixed and resolved, break-*

breaking through all oppoſing difficulties, impediments, diſcouragements?

Is it *compleat*, both with the *whole Heart*, and *reſpecting all* the Commandments?

Is it *growing* and *laſting*, *increaſing* and *perſevering*?

CHAP.

CHAP. VII.

Of Inquiryes to be made, touching present Fitness (for the Lords Supper) in point of Love.

HAve I *Love* to Christ? Doth it *arise* from the consideration of

the *amiableneſs* and *loveline ſs* that is in Chriſt, and *my believing apprehenſions* of it, and *my acquaintance with*, and *experience of* him?

Have I a *benevolent affection*, or *good-will* to Chriſt; high and precious thoughts of him?

Do

Do I bear great good-will to his *Glory*, *Truth*, *Cauſe*, *Ordinances*, *Church*, *&c.* to have them advanced?

Have I a fervent *deſire* and *longing* after Chriſt; to be *united* to him, and to enjoy more full *communion* with him.

Have I a contented *complacency*, and ſatisfied *delight*, in the *enjoyment of him?*

Is it *obediential* Love? John 14. 15.

Is it *tranſcendent*, *ſurpaſſing all other* Love, (even to *neareſt Relations*, yea, my *own Life*) ſo

so that I can be content to *part with all*, rather than *him*?

Do I *breath* after more *assurance* and *evidence* of Christs *Love* to my Soul?

Do I *accept his Rebukes*, as proceeding from Love and good-will?

Is my Love *sincere*,

cere, without Hypocrisie; not in *word* and *complement*, but in *deed* and *truth*?

Is my Love *constant*, not apt to be *quenched* with the *floods* of Persecutions?

Have I Love to *Christians* (without *which*, *all other* gifts and

and duties, are nothing worth?)

Doth it *ariſe* from my Love *to God*; becauſe they are Children of *ſuch* a Father?

Is it *pure*, flowing from a *pure Heart*?

Is it *ſpiritual*, not for *carnall ends and reſpects*, (*viz.*) great-

O neſs,

neſs, wealth, beauty, wiſdome, learning, friendlineſs, kindred, *&c.* but as Gods *Children*, having his *Image*; as *Brethren* in Chriſt; as *Fellow-members*, with member-like *caring* for one another; mutual *ſympathy* and *compaſſion* to

to one another?

Is it *universal*, to *all Christians*; *poor*, as well as *rich*?

Is it *sincere*, without dissimulation; *reall*, not *verbal* and *complemental*; intending *their* good, as well as *my own*?

Am *I Kindly affectioned* to them; *cour-*

courteous and *grate-full* in my carriage; *compaſſionate* towards them; *bearing their burdens?*

Do *I eſteem beſt of their company*, *delighting* in it?

Is my Love to them *fervent?* Have *I* a diſpoſition to part with, not only

only *my Goods to them*, but even *my Life for them*, (upon a just call?)

Is it *constant?*

CHAP.

CHAP. VIII.

Of Inquiryes to be made, touching preſent Fitneſs (for the Lords Supper) in point of Thankfulneſs.

AM *I Thankful* for Chriſt his *Death, Covenant, and Supper?*

Do

Do I *acknowledge* these benefits, *whence they come*, and *what* they are?

Do I *esteem* of them; of *Christ* (the *Matter* of the Lords Supper) the *greatness* of the *Giver*? Do *these* (*and the like*) *Considerations*, *raise in me*

an *estimation* of Christ?

Do I esteem of Christs *Death* (the *Mystery* of the Lords Supper) of his being *crucifyed*, and *broken* for me? do I esteem it according to the *Love evidenced* in it; the *sufficiency* of it, the many

many ineſtimable *benefits* by it?

Do I eſteem of the *Lords Supper it ſelf*; and that (1) For the *Myſteries* in it, (*viz*) *Chriſts Death*, and all the *benefits* of it: (2) For the *Familiarity* of it; Chriſt *ſtooping* to my *ſenſes*,

that my *faith* might be *lifted up* to him: (3) For the *firmneſs* of it; *ſurely* ſignifying, ſealing, and exhibiting Chriſt crucified, and all his benefits to me? And do *theſe* (and the like) *conſiderations*, *raiſe up* my thoughts, to an high eſti-

eſtimation of this Ordinance?

Do I *render again* according to the benefit received, acknowledged, and eſteemed?

Am I much in *Thanksgivings* for Chriſt, his Death; laying out my *moſt endeared affections* on

on him; renewing my Repentance and Reformation *upon this very account*; Living *by Faith* upon the promises Christ hath *ratified* to me by his Death; *performing* my *Vows* and *Promises* in becoming a *Child of God*, and

and *walking worthy* of the Goſpel; living *my Baptiſm*, *&c.* being ready to *ſuffer* for *him*, who ſo willingly *ſuffered* for *me*?

Do I render *ſuch* praiſes, affections, reformation, life of faith, new obedience, performance

of VOWS, &c. ?

CHAP. IX.

Of Inquiryes to be made, touching preſent Fitneſs (for the Lords Supper) in reſpect of a due Appetite to this holy Feaſt.

HAve I a *ſpiritual Appetite*

to

to this Heavenly banquet of the Lords Supper, and to *Christ* therein?

Do I *hunger and thirst* after Christ and his Righteousness?

Do I desire to be *often eating?*

Doth the *want* of this Ordinance often

often *trouble me?*

Am I willing to be *at pains to obtain* this ſpiritual food; to *ſearch* and *examine* my ſelf beforehand diligently?

Am I willing to be *at coſt to obtain* this ſpiritual food; *to ſell all* to *purchaſe this Pearle*;

Peniten-

Penitentially to part with *all* (even my *deareſt corruptions*) that I may be a welcome *Gueſt* at Chriſts *Table*?

Am I *glad* (when invited) *of an opportunity to come* to this Feaſt, when the Sabbath and Sacrament comes?

Do

Do I *digeſt and concoct* this ſpiritual food, and *hold it faſt*; not *diſgorgeing* the Sacrament, *forgetting* Chriſt, his Death; *returning* to my Luſts?

Do I finde *ſtrengthening*, *refreſhing*, *comfort* by this ſpiritual food? is

Grace

Grace *nouriſhed*; corruption *corrected*; ſin's pardon *evidenced*; communion with Chriſt, and intereſt in the New Covenant farther *confirmed and cleared*; ſpiritual ſtrength *improved* for all heavenly ſervices?

Chap. X

Of Inquiryes to be made in respect of Actual Communicating.

DO I approach the Lords Table in an humble *sense* of *self-unworthiness*, rather then with

with *uncharitable cenſoriouſneſs of others?*

Do I propound to my ſelf *right ends* in communicating; (*viz.*) the ſolemn ſetting forth of *Chriſts Death*; the ſpiritual nouriſhment, ſupport, and ſtrengthening of

the *inward man*; and the *ratification* of the New Teſtament, or Covenant; to ſeal, and aſſure me of pardon; for *confirmation* and *increaſe* of my communion with Chriſt, and him crucified; the *improvement* of my com-

communion with Christs members?

Do I (in the Act of communicating) exercise *lively all those Sacramental Graces and Qualifications forementioned; viz.* Knowledge, Faith, Repentance, *&c.*? do I put them forth

forth into Act?

Do I act *Knowledge*, so as to have a right apprehension (1) *Of God*, with whom I have to *do* in this Ordinance: (2) *Of my self*, what my spiritual *state* is: (3) *Of Christ and his Death*, (the chief mysterie of

of this Supper:) (4) *Of the New Covenant,* and *tenour* of it, which is sealed in this Sacrament: (5) *Of this Sacrament it self?*

Do I act *Faith,* in *discerning,* and *tasting* spiritually Christs body and blood; in *assenting*

to the truth of all the Promiſes of the Covenant; the *truth* of Chriſts *Death*, and *benefits* thereof; eſpecially, in *applying* the Covenant, and Promiſes, Chriſt, his Love, Death, with the *fruits* of it particularly to my own

own ſoul; *as certainly*, as the *outward elements* are applyed to my *body*?

Do I act *Repentance*? doth my Heart *melt*, is it *broken* within me, when I look upon my *Lords broken body*, and his *blood ſhed*,

ſhed, and *ſeparated* from it? do I *then begin* more and more to hate, and abominate my ſins and corruptions?

Do I act *New-obedience*, and *urge* it more and more upon my ſelf, from the conſideration of Chriſt's *obedience* (even

(even unto *death*) here *repreſented*? Am I the more willing to *do* what he *commands*, *forbear* what he *forbids*, and *bear* any thing he *inflicts*?

Do I act *Love* *ſincerely* to Chriſt, and his Members, Perſon, Offices, Ordinan

dinances, Image? Are my frozen affections *warmed* at the *fire* of his Love?

Do I act *Thankfulneſs*, in *offering* my ſelf (ſoul and body) as a *Sacrifice* to God?

Do I act *a true ſpiritual Appetite?*

Do

Do I improve my *corporal ſenſes* (diſcerning the *outſide* of the Lords Supper) to help my *ſpiritual ſenſes* and Graces to diſcern the *inſide* of it? do I fix my *ſenſes ſtedfaſtly* upon *the Supper of the Lord*, till I have fixed my

Heart firmly upon *the Lord of the Supper?*

Do I *remember Christ and him crucifyed* throughout the whole Action: First, *Historically*, remembring the *History* of Christ, and his Death, his Sorrows in the Garden,

Garden, in the High Prieſts Palace, and Judgement-hall, and on Mount *Calvary*: Secondly, *Myſteriouſly*, remembring the *Myſterie* of Chriſt, and of his Death; the *myſterious cauſes* of it; the *Meritorious* (*viz.*)

the ſins of the Elect imputed to him; the *Impulſive* (or *inward moving*) cauſe; (*viz.*) the free grace and Lovē of God and Chriſt to ſinners: The *myſterious Effects* of it; (*viz.*) the *benefits* of Chriſts Death; eſpecially Re-

Redemption, Reconciliation, Justification, Victory over my spiritual enemies, Entrance into Heaven: Thirdly, *Energetically*; do I remember Christ and his Death, the History and Mysterie of it, so as to work this re-

remembrance with *energy*, *force*, and *efficacy* upon my Heart; (*viz.*) ſo, as to *admire* the infinite *Wiſdom*, *Juſtice*, and *Love* of God; (his *Wiſdom*, in *contriving* this ſtrange way of ſaving ſinners; his *Juſtice*, that his

Dear

Dear Son muſt *ſuffer*; his *Love*, in *giving* his *beloved Son*;) ſo, as to *lament* and *hate* thoſe ſinnes for which Chriſt ſuffered; ſo, as to reſolve more effectually to reſemble and conform to Chriſt and his Death; by *dying*

to ſin, and being *crucified* to the world; by *ſuffering* with, and for Chriſt; or (at leaſtwiſe) being *reſolved*, and *prepared* ſo to do; ſo, as to *inflame* my Heart with *Love to Chriſt dying* for me; ſo, as to *comfort* my ſelf

in the *sufficiency* of Christs Death, and my Propriety in it; so, as to *provoke* my self to all *true thankfulness* for Christ crucifyed?

Do I carefully *avoid all distractions* throughout the whole administration?

CHAP.

CHAP. XI.

Of Inquiryes to be made by each one, after they have received the Lords Supper.

DO I not *rest* in the work *done*; the *bare act* of re-

receiving, without *right* receiving?

Do I *abandon* and *crucifie all sin* more then ever?

Do I *walk on* in the *strength* of this spiritual food *from day to day*, *increasing* in Grace and godliness? is my *Faith* more *strong* and

and *lively*, my *Hope* more full of *expectation*, my *Love* more *ardent*; (if he hide his face by desertions) do I *not rest* till I *finde him*? do I *hold him fast*; *disturbe him not out* of my Heart by my corruptions? do I *highly prize* his

his *presence*, *lament* his *absence*, joyfully *entertain* his *return*, *open* to him at *every knock* at the *door* of my Heart?

Do I delight my self in spiritual *fellowship* with the *Members* of Jesus Christ; *loving*, *caring for*, *sympathi-*

zing with them in Joyes, and Sorrows; inſtructing, exhorting, admoniſhing, comforting them?

Do I *chear up*, and *comfort* my ſpirit againſt all my *diſcouragements*, *tentations*, *corruptions*, upon *conſideration* of

of the *Cordials applyed* in the Lords Supper?

Do I *long for new refreſhments* of my ſpirit, by *renewed* Sacraments?

Thoſe that would manage this duty of Self-Examination with ſucceſs, muſt fervently and fiducially Pray to the Heart-diſcovering God: And whereas ſome weak Chriſtians may want the gift of Enlarging themſelves herein, it is conceived to be not much amiſs to ſubjoyn this Form.

O All-ſeeing God, that chargeſt the Angels with folly, in

in whose sight the very Heavens are impure; thine eyes run to and fro through the whole earth, beholding the evil and good; thine eye-lids try the children of men; thou searchest the Hearts and triest the Reins, and wilt bring every work into Judgement;

my

my particular Judgement doth haſten on apace, and the Great and General Aſſiſe *is not far off; when the Trumpet ſhall ſound, the Grave and Sea give up their dead, and All appear before the Great Tribunal: Then ſhall Judgement finde me*

as

as Death leaves me; ſo that, if I die a ſtranger to the Covenant of Promiſe, I die without a well-grounded hope of future Happineſs, and had better never have been born.

I deſire to be clearly ſatisfied about my ſtanding condition to-

wards thee; and because the Heart is deceitful both in searching and judging, let the candle of the Lord be lighted and set up, that the Inward parts of the belly may be searched; let thy word and spirit of truth and conviction lead me to the Truth

Truth of my State; that I may know, what I was *by Creation*, (*in* Adam) *what I* am *both by Primitive Apostacy, and late and present Rebellion, and what I* ought *to be in all holy Conversation: O let the naked truth hereof appear, that I may*

may not be deceived in a matter of ſuch everlaſting conſequence: Suffer me not careleſly to neglect, or ſlothfully to be weary of this work that muſt *be done* by *me, or* will *be done* for *me ſuddenly; let me ſo judge my ſelf, that I may not be con-*

condemned with the World. This Heart-work is very difficult, I cannot compaſs it without Divine aſſiſtance, Lord, Help me, Lord, that I may receive my ſight; let me be better acquainted with my ſelf, the face and true complexion of my ſpiritual

tual affairs, and let there be such a true representation, that no spots may remain undiscovered: I have brought my Heart to the Touch-stone, a Tryal I must undergo, I desire it Now, while there is a possibility of mending what is amiss: If I be

be Droſs, and no Gold of Grace appear in me, let me know it; and put me into what Furnace thou wilt, ſo I may be purified; and if there be any the leaſt ſpark of this Gold Oar of Grace, though it be ſoiled with the rubbiſh of my Corruptions, yet

let it be ſo brightned, that I may know (by this Heavenly badge) that Chriſt layes claim to me, becauſe I wear his livery and cogniſance; I muſt ſubmit to thy infallible determination, ſpeak Lord and thy Servant ſhall hear. yea let my Conſcience act

the

the part of an impartial Judge; aſſiſt, proſper, accept me in this work, for Chriſt his ſake. Amen.

A brief Improvement of the Subſtance of this Book, by way of Petition to God, not unfit to be uſed immediately after Examination.

O *Thou that heareſt Prayer, keepeſt Covenant,*

and knowest all thy Covenant-people by name; clear up my actual interest therein; that so my Inward Right to the Lords Supper, yea to Christ and all his benefits, may be satisfyingly made known to me; let me so know Thee, thy minde and

will,

will, and let thy Law be so written in my Heart, thy Fear so implanted there, that both the forgiveness of my sins, and Covenant-relation to thee, and my actual Interest in the Covenant of Grace may be sufficiently evidenced to me; let me be so wholly

wholly thine, that thou mayſt ſay to me, thou art Mine, and nothing may be wanting to make up the bleſſed bargain between us. Open mine eyes to ſee my need of Chriſt, his righteouſneſs, grace, ordinances, eſpecially this nouriſhing, comforting,

ting, ſtrengthening one; give me thoſe Graces, whereby I may be Sacramentally qualified and prepared to meet Chriſt at his Table: Let me not be a ſtranger to Thee, my Self, Chriſt, the Covenant, the nature, uſe, ends of the Lords Supper;

but

but give me a ſanctified Knowledge of each; a ſaving Faith to diſcern and apply Chriſt with his benefits; a ſpirit of Sin-conviction and mourning; an Heart changed from the ſtate and power of ſin, that I may lead a life quite changed from the

the acts of sin: Enable me to abound and persevere in conscientious, chearful, and compleat Obedience; to love more and better thy Glory, Truth, Cause, Ordinances, Church and People, and that not in word and complement, but in Truth. Give me a thankful heart for Christ, his benefits, this Ordinance, let it proceed from an high esteem of them, that my thanksgivings

givings and thanks-doings may be proportionable. Quicken my Appetite to this Heavenly Feaſt, Lord, I hunger, I thirſt, nothing will ſatisfie but Chriſt and his righteouſneſs; This is a filling Ordinance, dont let me return empty from it; Give me an humble ſenſe of Self-unworthineſs, help me to propound right Ends, to exerciſe each Sacramental Grace, to

avoid

avoid distractions in managing it. Let these be This Holy Issue, both of my Preparation to it, and Participation of it; that Sin's Power may be subdued, Guilt removed, Pardon ratified, spiritual strength encreased; that my Faith may be more strong, Hope more full of expectation, Love more ardent; that I may Hear the Word more attentively, Pray more fervently,

keep

keep Sabbaths more exactly, Watch more diligently, Live up to my ſolemn Sacramental profeſſion and engagement: And let the experimental taſt of that ſweet Fellowſhip I hope to have with Chriſt at his Table, make me long for a more immediate fruition of him in Glory face to face. Amen; Amen.

FINIS.